

Workbook On Paul's Epistles To Timothy, Titus, Philemon



The inscriptions on these monuments are from the second century AD, and mention the cities of Lystra, Derbe, and Iconium. They are now located at the Archaeological Museum in Konya, Turkey.

“Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. He was well spoken of by the brethren who were at Lystra and Iconium” (Acts 16:1–2)

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Workbook On 1 & 2 Timothy, Titus, and Philemon
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Introduction

"Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. He was well spoken of by the brethren who were at Lystra and Iconium. Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. So the churches were strengthened in the faith, and increased in number daily." (Acts 16:1–5)

The books of 1st and 2nd Timothy and Titus are usually referred to by the denominational world as the "pastoral epistles." They use this title because they do not understand the work of a "pastor." I might prefer the phrase "evangelistic epistles," for these three books discuss the work of an evangelist in great detail.

I have often suggested that every elder, deacon and preacher read these books at least once a month. A constant reading of these epistles would give them the courage and determination to "fight the good fight."

It is very common to find Christians who do not understand the work of an evangelist, elder or deacon. This lack of knowledge is the result of a lack of study. Just as we use the book of Acts to find examples of conversion, we must use these three books as a pattern for elders and preachers.

Timothy's Biography

"Timothy himself is an interesting study. Born in Lystra of a Greek father and of a Jewish mother, he was brought up in the Jewish faith and was taught the Scriptures from childhood. Paul made him an understudy in his second journey (Acts 16:1–3), and Timothy remained with him ever after. He shared in the evangelization of Macedonia and Achaia and aided Paul during the three years of preaching at Ephesus, where he became thoroughly acquainted with the city and with the needs of the local church. He was one of the delegates appointed to Jerusalem (20:4) and probably went with Paul all the way back to that city. He was with Paul in Rome during the first imprisonment, for his name appears in the

headings of Colossians (1:1) and of Philemon (1).

After the release he traveled with Paul and evidently was left at Ephesus to straighten out the tangle that had developed there, while Paul went on to visit the churches in Macedonia. At the end of Paul's life he joined him at Rome (II Tim. 4:11, 21), and himself suffered imprisonment (Heb. 13:23), from which he was later released." (Merrill C. Tenney, *New Testament Survey*, 334)

Time and Place

"After Paul was acquitted by the Emperor and released from his first Roman imprisonment (A.D. 61), he resumed his missionary activities, accompanied by Timothy, Titus, Luke, and possibly some others. Contrary to his earlier thinking, he was able to return to Ephesus; there he left Timothy in charge while he moved on to Macedonia (I Tim. 1:3; cf. Acts 20:25, 37–38). Paul expected to rejoin Timothy at Ephesus, but he was not sure about the time of his arrival (3:14; 4:13). Thinking that he might be delayed longer than he had expected, Paul thus wrote to Timothy to encourage and to instruct him in his many tasks: 'But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth' (3:15). The book therefore was written from Macedonia about A.D. 62, although some have suggested either A.D. 63 or 64." (Robert G. Gromacki, *New Testament Survey*, 295)



1 Timothy 1:1-11



1 From Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, 2 to Timothy, my genuine child in the faith. Grace, mercy, and peace from God the Father and Christ Jesus our Lord! 3 As I urged you when I was leaving for Macedonia, stay on in Ephesus to instruct certain people not to spread false teachings, 4 nor to occupy themselves with myths and interminable genealogies. Such things promote useless speculations rather than God's redemptive plan that operates by faith. 5 But the aim of our instruction is love that comes from a pure heart, a good conscience, and a sincere faith. 6 Some have strayed from these and turned away to empty discussion. 7 They want to be teachers of the law, but they do not understand what they are saying or the things they insist on so confidently. 8 But we know that the law is good if someone uses it legitimately, 9 realizing that law is not intended for a righteous person, but for lawless and rebellious people, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers, 10 sexually immoral people, practicing homosexuals, kidnappers, liars, perjurers—in fact, for any who live contrary to sound teaching. 11 This accords with the glorious gospel of the blessed God that was entrusted to me.



Sound Doctrine

1. What are the qualifications of an apostle?
2. List the passages where Paul defend his apostleship?
3. In what way was Timothy Paul's *child in the faith*?
4. How would one give heed to *interminable genealogies*?
5. Who was the law made for?
6. In 1 Timothy 1:10 Paul uses the phrase *sound teaching*. Can you find where he used the following phrases? (A Bible concordance will help)
 - a. "demonic teachings"
 - b. "good doctrine"
 - c. "my doctrine"
 - d. "profitable for doctrine"
 - e. "adorn the doctrine"
7. There are at least three other New Testament passages which give a catalog of various sins. Where are they?
8. How was the gospel committed to Paul's trust?

1 Timothy 1:12–20



12 I am grateful to the one who has strengthened me, Christ Jesus our Lord, because he considered me faithful in putting me into ministry, 13 even though I was formerly a blasphemer and a persecutor, and an arrogant man. But I was treated with mercy because I acted ignorantly in unbelief, 14 and our Lord's grace was abundant, bringing faith and love in Christ Jesus. 15 This saying is trustworthy and deserves full acceptance: "Christ Jesus came into the world to save sinners"—and I am the worst of them! 16 But here is why I was treated with mercy: so that in me as the worst, Christ Jesus could demonstrate his utmost patience, as an example for those who are going to believe in him for eternal life. 17 Now to the eternal king, immortal, invisible, the only God, be honor and glory forever and ever! Amen. 18 I put this charge before you, Timothy my child, in keeping with the prophecies once spoken about you, in order that with such encouragement you may fight the good fight. 19 To do this you must hold firmly to faith and a good conscience, which some have rejected and so have suffered shipwreck in regard to the faith. 20 Among these are Hymenaeus and Alexander, whom I handed over to Satan to be taught not to blaspheme.



See Acts 9:1–22

Paul's Former Conduct

1. Why did the Lord extend mercy to Paul?
2. In verse 15 we find the first of four *trustworthy sayings* in 1st and 2nd Timothy and Titus, can you find the other three?
3. In what way is Paul an *example* for us?
4. Why did Paul consider himself the *worst* of sinners?
5. What *charge* did Paul give to Timothy?
6. What are the *prophecies* referred to in verse 18?
7. How could one make *shipwreck* of the faith?
8. How were Hymenaeus and Alexander *handed over to Satan*?
9. In what other New Testament letter do we read of someone being delivered or handed over to Satan?

1 Timothy 2:1–15



1 First of all, then, I urge that requests, prayers, intercessions, and thanks be offered on behalf of all people, 2 even for kings and all who are in authority, that we may lead a peaceful and quiet life in all godliness and dignity. 3 Such prayer for all is good and welcomed before God our Savior, 4 since he wants all people to be saved and to come to a knowledge of the truth. 5 For there is one God and one intermediary between God and humanity, Christ Jesus, himself human, 6 who gave himself as a ransom for all, revealing God's purpose at his appointed time. 7 For this I was appointed a preacher and apostle—I am telling the truth; I am not lying—and a teacher of the Gentiles in faith and truth. 8 So I want the men to pray in every place, lifting up holy hands without anger or dispute. 9 Likewise the women are to dress in suitable apparel, with modesty and self-control. Their adornment must not be with braided hair and gold or pearls or expensive clothing, 10 but with good deeds, as is proper for women who profess reverence for God. 11 A woman must learn quietly with all submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man. She must remain quiet. 13 For Adam was formed first and then Eve. 14 And Adam was not deceived, but the woman, because she was fully deceived, fell into transgression. 15 But she will be delivered through childbearing, if she continues in faith and love and holiness with self-control.

Prayer And Supplication

1. What elements should be included in our prayers? (cf. Matt 6:5–15)
2. What should we pray for?
3. What is the purpose of a *intermediary*?
4. In what way was Christ our *ransom*?
5. Explain the command of *lifting up holy hands*.
6. What is the context in which a woman is to wear *suitable apparel*?
7. Is it sinful for a woman to wear *gold* or *expensive clothing*?
8. In what Scriptural ways may a woman teach?
9. How is a woman *delivered through childbearing*?

1 Timothy 3:1–13



1 This saying is trustworthy: “If someone aspires to the office of overseer, he desires a good work.” 2 The overseer then must be above reproach, the husband of one wife, temperate, self-controlled, respectable, hospitable, an able teacher, 3 not a drunkard, not violent, but gentle, not contentious, free from the love of money. 4 He must manage his own household well and keep his children in control without losing his dignity. 5 But if someone does not know how to manage his own household, how will he care for the church of God? 6 He must not be a recent convert or he may become arrogant and fall into the punishment that the devil will exact. 7 And he must be well thought of by those outside the faith, so that he may not fall into disgrace and be caught by the devil’s trap. 8 Deacons likewise must be dignified, not two-faced, not given to excessive drinking, not greedy for gain, 9 holding to the mystery of the faith with a clear conscience. 10 And these also must be tested first and then let them serve as deacons if they are found blameless. 11 Likewise also their wives must be dignified, not slanderous, temperate, faithful in every respect. 12 Deacons must be husbands of one wife and good managers of their children and their own households. 13 For those who have served well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.



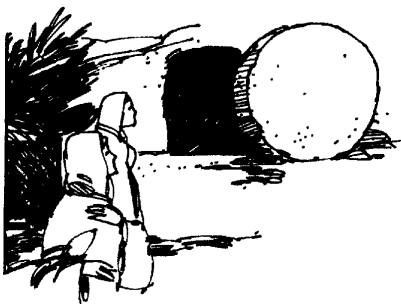
Overseers And Deacons

1. There are several terms used to describe overseers. What are these other terms, and where are they located in the New Testament?
2. How can you tell if a man has the following qualities?
 - a. “hospitable”
 - b. “an able teacher”
 - c. “free from the love of money”
 - d. “manage his own household”
 - e. “keep his children in control”
 - f. “well thought of by those outside the faith”
3. What qualifications, if any, do you believe are often overlooked or minimized?
4. What is meant by the phrase “holding to the mystery of the faith with a clear conscience”?
5. Define the word *deacon*.
6. How are elders and deacons to *be tested first*?
7. Compare the list of qualifications in 1 Timothy 3:1–7 with the list in Titus 1:5–9. Compile a complete list of these qualifications.

1 Timothy 3:14–4:5



14 I hope to come to you soon, but I am writing these instructions to you 15 in case I am delayed, to let you know how people ought to conduct themselves in the household of God, because it is the church of the living God, the support and bulwark of the truth. 16 And we all agree, our religion contains amazing revelation: He was revealed in the flesh, vindicated by the Spirit, seen by angels, proclaimed among Gentiles, believed on in the world, taken up in glory. 4:1 Now the Spirit explicitly says that in the later times some will desert the faith and occupy themselves with deceiving spirits and demonic teachings, 2 influenced by the hypocrisy of liars whose consciences are seared. 3 They will prohibit marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. 4 For every creation of God is good and no food is to be rejected if it is received with thanksgiving. 5 For it is sanctified by God's word and by prayer.



A Great Mystery And Apostasy

1. What did Paul have reference to in 1 Timothy 3:15 when he spoke of how you should “conduct yourself in the household of God”?
2. In what way is the church “the support and bulwark of the truth”?
3. Verse 16 mentions six events in the life of Christ—find where these events are recorded.
 - a. “revealed in the flesh”
 - b. “vindicated by the Spirit”
 - c. “seen by angels”
 - d. “proclaimed among Gentiles”
 - e. “believed on in the world”
 - f. “taken up in glory”
4. Name the two *demonic teachings* mentioned in chapter four.
5. What religious groups practice these demonic doctrines today?
6. How are *unclean* foods made clean (cf. Rom 14:1–9)?
7. Are there any foods a Christian may not eat today?

1 Timothy 4:6–5:2



6 By pointing out such things to the brothers and sisters, you will be a good servant of Christ Jesus, having nourished yourself on the words of the faith and of the good teaching that you have followed.

7 But reject those myths fit only for the godless and gullible, and train yourself for godliness.

8 For “physical exercise has some value, but godliness is valuable in every way. It holds promise for the present life and for the life to come.” 9 This saying is trustworthy and deserves full acceptance. 10 In fact this is why we work hard and struggle, because we have set our hope on the living God, who is the Savior of all people, especially of believers. 11 Command and teach these things. 12 Let no one look down on you because you are young, but set an example for the believers in your speech, conduct, love, faithfulness, and purity.

13 Until I come, give attention to the public reading of scripture, to exhortation, to teaching. 14 Do not neglect the spiritual gift you have, given to you and confirmed by prophetic words when the elders laid hands on you. 15 Take pains with these things; be absorbed in them, so that everyone will see your progress. 16 Be conscientious about how you live and what you teach. Persevere in this, because by doing so you will save both yourself and those who listen to you. **5:1** Do not address an older man harshly but appeal to him as a father. Speak to younger men as brothers, 2 older women as mothers, and younger women as sisters—with complete purity.

A Faithful Minister

1. Give an example of “myths fit only for the godless and gullible.”
2. How can one *exercise* themselves to godliness?
3. How is God the “Savior of all people, *especially* of believers”?
4. What was the reason for warning Timothy to “let no one look down on you because you are young”?
5. In what six ways was Timothy to be an example?
6. What is the *gift* mentioned in 1 Timothy 4:14?
7. How did Timothy receive this gift?
8. What was Timothy to *be absorbed in*?
9. What does it mean to “be conscientious about how you live and what you teach”?
10. How would Timothy’s *perseverance* save others?
11. How was Timothy to regard older men? Younger men? Older women? Younger women?

1 Timothy 5:3–16



3 Honor widows who are truly in need. 4 But if a widow has children or grandchildren, they should first learn to fulfill their duty toward their own household and so repay their parents what is owed them. For this is what pleases God. 5 But the widow who is truly in need, and completely on her own, has set her hope on God and continues in her pleas and prayers night and day. 6 But the one who lives for pleasure is dead even while she lives. 7 Reinforce these commands, so that they will be beyond reproach. 8 But if someone does not provide for his own, especially his own family, he has denied the faith and is worse than an unbeliever. 9 No widow should be put on the list unless she is at least sixty years old, was the wife of one husband, 10 and has a reputation for good works: as one who has raised children, practiced hospitality, washed the feet of the saints, helped those in distress—as one who has exhibited all kinds of good works. 11 But do not accept younger widows on the list, because their passions may lead them away from Christ and they will desire to marry, 12 and so incur judgment for breaking their former pledge. 13 And besides that, going around from house to house they learn to be lazy, and they are not only lazy, but also gossips and busybodies, talking about things they should not. 14 So I want younger women to marry, raise children, and manage a household, in order to give the adversary no opportunity to vilify us. 15 For some have already wandered away to follow Satan. 16 If a believing woman has widows in her family, let her help them. The church should not be burdened, so that it may help the widows who are truly in need.

Honoring Worthy Widows

1. Who has the *first* responsibility to care for widows in need?
2. How does one *provide for his own*?
3. How old must a widow be before she can be taken into the regular care of the church?
4. What kind of woman must the widow be before the church is charged with her care?
5. What advice did Paul give to younger widows?
6. What were the younger widows to avoid?
7. Compare the phrase “the wife of one husband” (1 Tim 5:9) with the qualifications for an elder in Titus 1:6, “the husband of one wife.”

1 Timothy 5:17-25



17 Elders who provide effective leadership must be counted worthy of double honor, especially those who work hard in speaking and teaching. 18 For the scripture says, "Do not muzzle an ox while it is treading out the grain," and, "The worker deserves his pay." 19 Do not accept an accusation against an elder unless it can be confirmed by two or three witnesses. 20 Those guilty of sin must be rebuked before all, as a warning to the rest. 21 Before God and Christ Jesus and the elect angels, I solemnly charge you to carry out these commands without prejudice or favoritism of any kind. 22 Do not lay hands on anyone hastily and so identify with the sins of others. Keep yourself pure. 23 (Stop drinking just water, but use a little wine for your digestion and your frequent illnesses.) 24 The sins of some people are obvious, going before them into judgment, but for others, they show up later. 25 Similarly good works are also obvious, and the ones that are not cannot remain hidden.



Honor To Godly Elders

1. How does an elder *provide effective leadership*?
2. What is the *double honor* mentioned in verse 17?
3. What does verse 18 refer to? Where are these words quoted from?
4. How was Timothy to receive an accusation against an elder?
5. What was Timothy to do with an elder who was guilty of sin?
6. How is it possible to share in the sins of others? Give a few examples.
7. What was Timothy to do about his illness?
8. How do some sins precede men to the judgement?

1 Timothy 6:1–10



1 Those who are under the yoke as slaves must regard their own masters as deserving of full respect. This will prevent the name of God and Christian teaching from being discredited. 2 But those who have believing masters must not show them less respect because they are brothers. Instead they are to serve all the more, because those who benefit from their service are believers and dearly loved. Teach them and exhort them about these things. 3 If someone spreads false teachings and does not agree with sound words (that is, those of our Lord Jesus Christ) and with the teaching that accords with godliness, 4 he is conceited and understands nothing, but has an unhealthy interest in controversies and verbal disputes. This gives rise to envy, dissension, slanders, evil suspicions, 5 and constant bickering by people corrupted in their minds and deprived of the truth, who suppose that godliness is a way of making a profit. 6 Now godliness combined with contentment brings great profit. 7 For we have brought nothing into this world and so we cannot take a single thing out either. 8 But if we have food and shelter, we will be satisfied with that. 9 Those who long to be rich, however, stumble into temptation and a trap and many senseless and harmful desires that plunge people into ruin and destruction. 10 For the love of money is the root of all evils. Some people in reaching for it have strayed from the faith and stabbed themselves with many pains.

Beware Of Greed

1. What is the obligation of a *slave*?
2. What are the characteristics of those who will not consent to *sound words*?
3. How was Timothy to treat these false teachers?
4. What is *godliness combined with contentment*? How is it possible?
5. What did we bring into this world?
6. What will we leave this world with?
7. What kind of temptations and snares will those who desire to be rich fall into? (cf. Prov 30:7–9)
8. What is the *love of money*?
9. How will a man *stab* himself with many sorrows?



11 But you, as a person dedicated to God, keep away from all that. Instead pursue righteousness, godliness, faithfulness, love, endurance, and gentleness.

12 Compete well for the faith and lay hold of that eternal life you were called for and made your good confession for in the presence of many witnesses. 13 I charge you before God who gives life to all things and Christ Jesus who made his good confession before Pontius Pilate, 14 to obey this command without fault or failure until the appearing of our Lord Jesus Christ 15 —whose appearing the blessed and only Sovereign, the King of kings and Lord of lords, will reveal at the right time. 16 He alone possesses immortality and lives in unapproachable light, whom no human has ever seen or is able to see. To him be honor and eternal power! Amen. 17 Command those who are rich in this world's goods not to be haughty or to set their hope on riches, which are uncertain, but on God who richly provides us with all things for our enjoyment. 18 Tell them to do good, to be rich in good deeds, to be generous givers, sharing with others. 19 In this way they will save up a treasure for themselves as a firm foundation for the future and so lay hold of what is truly life. 20 O Timothy, protect what has been entrusted to you. Avoid the profane chatter and absurdities of so-called "knowledge." 21 By professing it, some have strayed from the faith. Grace be with you all.

The Good Confession

1. What six things was Timothy to pursue?

- a.
- b.
- c.
- d.
- e.
- f.

2. How can we *lay hold on eternal life*?

3. How did Christ witness a *good confession* before Pilate?

4. How can one establish a *good confession*?

5. What does God *live* in?

6. What was Timothy commanded to tell the rich?

7. What was committed to Timothy's trust?

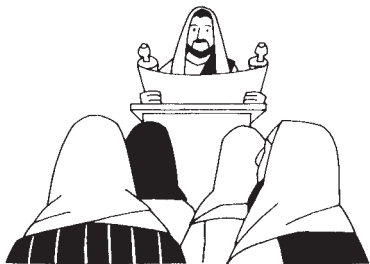
8. What was Timothy to avoid?

2 Timothy 1:1-7



1 From Paul, an apostle of Christ Jesus by the will of God, to further the promise of life in Christ Jesus, 2 to Timothy, my dear child.

Grace, mercy, and peace from God the Father and Christ Jesus our Lord! 3 I am thankful to God, whom I have served with a clear conscience as my ancestors did, when I remember you in my prayers as I do constantly night and day. 4 As I remember your tears, I long to see you, so that I may be filled with joy. 5 I recall your sincere faith that was alive first in your grandmother Lois and in your mother Eunice, and I am sure is in you. 6 Because of this I remind you to rekindle God's gift that you possess through the laying on of my hands. 7 For God did not give us a Spirit of fear but of power and love and self-control.



Timothy's Early Life

1. Where is *the promise of life* located? (cf. Eph 1:3).
2. In what way was Timothy *a dear child* to Paul?
3. Paul said he served God with a *clean conscience*. Did this mean God had always accepted Paul's service?
4. How did Timothy receive his faith?
5. How did Timothy receive *God's gift*? (cf. Acts 8:18; 1 Cor 12:4-11).
6. What type of *spirit* has God given us?
 - a.
 - b.
 - c.

2 Timothy 1:8-18



8 So do not be ashamed of the testimony about our Lord or of me, a prisoner for his sake, but by God's power accept your share of suffering for the gospel. 9 He is the one who saved us and called us with a holy calling, not based on our works but on his own purpose and grace, granted to us in Christ Jesus before time began, 10 but now made visible through the appearing of our Savior Christ Jesus. He has broken the power of death and brought life and immortality to light through the gospel! 11 For this gospel I was appointed a preacher and apostle and teacher. 12 Because of this, in fact, I suffer as I do. But I am not ashamed, because I know the one in whom my faith is set and I am convinced that he is able to protect what has been entrusted to me until that day. 13 Hold to the standard of sound words that you heard from me and do so with the faith and love that are in Christ Jesus. 14 Protect that good thing entrusted to you, through the Holy Spirit who lives within us. 15 You know that everyone in the province of Asia deserted me, including Phygelus and Hermogenes. 16 May the Lord grant mercy to the family of Onesiphorus, because he often refreshed me and was not ashamed of my imprisonment. 17 But when he arrived in Rome, he eagerly searched for me and found me. 18 May the Lord grant him to find mercy from the Lord on that day! And you know very well all the ways he served me in Ephesus.

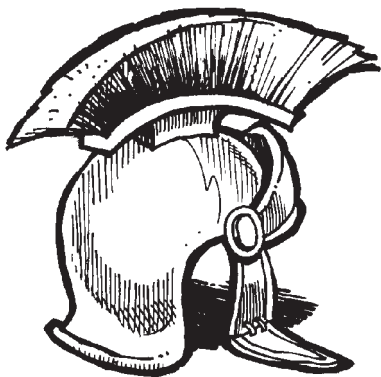
Not Ashamed Of The Gospel

1. How could Timothy share in Paul's sufferings?
2. How has God *called us*? (cf. 2 Thess 2:14).
3. What did God establish in Christ *before time began*?
4. How did Christ bring *life and immortality to light*?
5. What three works was Paul appointed to?
6. Who was the One in whom Paul's faith was set? What does this mean?
7. What is the *standard of sound words*?
8. How does the Holy Spirit *live* in us?
9. How had some in Asia treated Paul?
10. Onesiphorus had often *refreshed* Paul. Find the two other verses where Paul was refreshed.

2 Timothy 2:1-13



1 So you, my child, be strong in the grace that is in Christ Jesus. 2 And entrust what you heard me say in the presence of many others as witnesses to faithful people who will be competent to teach others as well. 3 Take your share of suffering as a good soldier of Christ Jesus. 4 No one in military service gets entangled in matters of everyday life; otherwise he will not please the one who recruited him. 5 Also, if anyone competes as an athlete, he will not be crowned as the winner unless he competes according to the rules. 6 The farmer who works hard ought to have the first share of the crops. 7 Think about what I am saying and the Lord will give you understanding of all this. 8 Remember Jesus Christ, raised from the dead, a descendant of David; such is my gospel, 9 for which I suffer hardship to the point of imprisonment as a criminal, but God's message is not imprisoned! 10 So I endure all things for the sake of those chosen by God, that they too may obtain salvation in Christ Jesus and its eternal glory. 11 This saying is trustworthy: If we died with him, we will also live with him. 12 If we endure, we will also reign with him. If we deny him, he will also deny us. 13 If we are unfaithful, he remains faithful, since he cannot deny himself.



A Good Soldier Of Christ

1. What was Timothy to *entrust* to faithful men?
2. What three occupations did Paul compare Timothy's work to?
 - a.
 - b.
 - c.
3. How could a soldier get *entangled in matters of everyday life*?
4. How did Paul *suffer hardship as a criminal*?
5. Why did Paul *endure all things*?
6. How do we die with Christ?
7. How will we *reign* with Christ? What other verse speaks of this idea?
8. When will Christ *deny* some people? What other verse speaks of this?

2 Timothy 2:14–26



14 Remind people of these things and solemnly charge them before the Lord not to wrangle over words. This is of no benefit; it just brings ruin on those who listen. 15 Make every effort to present yourself before God as a proven worker who does not need to be ashamed, teaching the message of truth accurately. 16 But avoid profane chatter, because those occupied with it will stray further and further into ungodliness, 17 and their message will spread its infection like gangrene. Hymenaeus and Philetus are in this group. 18 They have strayed from the truth by saying that the resurrection has already occurred, and they are undermining some people's faith. 19 However, God's solid foundation remains standing, bearing this seal: "The Lord knows those who are his," and "Everyone who confesses the name of the Lord must turn away from evil." 20 Now in a wealthy home there are not only gold and silver vessels, but also ones made of wood and of clay, and some are for honorable use, but others for ignoble use. 21 So if someone cleanses himself of such behavior, he will be a vessel for honorable use, set apart, useful for the Master, prepared for every good work. 22 But keep away from youthful passions, and pursue righteousness, faithfulness, love, and peace, in company with others who call on the Lord from a pure heart. 23 But reject foolish and ignorant controversies, because you know they breed infighting. 24 And the Lord's slave must not engage in heated disputes but be kind toward all, an apt teacher, patient, 25 correcting opponents with gentleness. Perhaps God will grant them repentance and then knowledge of the truth 26 and they will come to their senses and escape the devil's trap where they are held captive to do his will.

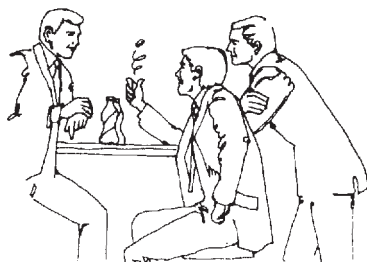
Useful For The Master

1. What was Timothy to remind the brethren of?
2. What would make Timothy *a worker who does not need to be ashamed*?
3. What were Hymenaeus and Philetus guilty of?
4. In what other passage do we read of the sin of Hymenaeus?
5. How were Hymenaeus and Philetus able to *undermine the faith of some*?
6. What four things was Timothy to *pursue*?
 - a.
 - b.
 - c.
 - d.
7. What was Timothy to *reject*?
8. How are we to correct *opponents*?

2 Timothy 3:1–9



1 But understand this, that in the last days difficult times will come. 2 For people will be lovers of themselves, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, slanderers, without self-control, savage, opposed to what is good, 4 treacherous, reckless, conceited, loving pleasure rather than loving God. 5 They will maintain the outward appearance of religion but will have repudiated its power. So avoid people like these. 6 For some of these insinuate themselves into households and captivate weak women who are overwhelmed with sins and led along by various passions. 7 Such women are always seeking instruction, yet never able to arrive at a knowledge of the truth. 8 And just as Jannes and Jambres opposed Moses, so these people—who have warped minds and are disqualified in the faith—also oppose the truth. 9 But they will not go much further, for their foolishness will be obvious to everyone, just like it was with Jannes and Jambres.



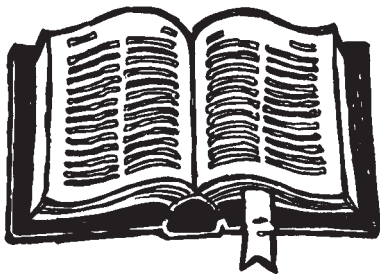
Men Of Corrupt Minds

1. When are the *last days* spoken of in 2 Timothy 3:1?
2. In 2 Timothy 3:2–4 Paul mentions many of the sins worldly men are often guilty of. Which of these sins are often minimized?
3. What sins would be involved in the word *unloving*?
4. How could one have an *outward appearance of religion* but *repudiate* its power?
5. Who are the *weak women* mentioned in 2 Timothy 3:6?
6. How could one be “always seeking instruction, yet never able to arrive at a knowledge of the truth”?
7. Who were Jannes and Jambres, and how did they resist Moses?
8. How will ungodly men have their *foolishness* be made known to everyone?

2 Timothy 3:10–17



10 You, however, have followed my teaching, my way of life, my purpose, my faith, my patience, my love, my endurance, 11 as well as the persecutions and sufferings that happened to me in Antioch, in Iconium, and in Lystra. I endured these persecutions and the Lord delivered me from them all. 12 Now in fact all who want to live godly lives in Christ Jesus will be persecuted. 13 But evil people and charlatans will go from bad to worse, deceiving others and being deceived themselves. 14 You, however, must continue in the things you have learned and are confident about. You know who taught you 15 and how from infancy you have known the holy writings, which are able to give you wisdom for salvation through faith in Christ Jesus. 16 Every scripture is inspired by God and useful for teaching, for reproof, for correction, and for training in righteousness, 17 that the person dedicated to God may be capable and equipped for every good work.



Given By Inspiration

1. What nine things in Paul's life did Timothy know about?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
2. Where do we have a full report of Paul's work at Antioch, Iconium and Lystra?
3. What will all who *live godly lives* in Christ Jesus receive?
4. What are the *holy writings* mentioned in 2 Timothy 3:15, and how could they give Timothy *wisdom for salvation*?
5. What four things is God's word useful for?
 - a.
 - b.
 - c.
 - d.
6. Who is the *person dedicated to God* and how are they made *capable and equipped for every good work*?

2 Timothy 4:1-8



1 I solemnly charge you before God and Christ Jesus, who is going to judge the living and the dead, and by his appearing and his kingdom: 2 Preach the message, be ready whether it is convenient or not, reprove, rebuke, exhort with complete patience and instruction. 3 For there will be a time when people will not tolerate sound teaching. Instead, following their own desires, they will accumulate teachers for themselves, because they have an insatiable curiosity to hear new things. 4 And they will turn away from hearing the truth, but on the other hand they will turn aside to myths. 5 You, however, be self-controlled in all things, endure hardship, do an evangelist's work, fulfill your ministry. 6 For I am already being poured out as an offering, and the time for me to depart is at hand. 7 I have competed well; I have finished the race; I have kept the faith! 8 Finally the crown of righteousness is reserved for me. The Lord, the righteous Judge, will award it to me in that day—and not to me only, but also to all who have set their affection on his appearing.



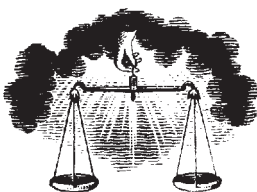
Preach The Message!

1. What motivation did Timothy have to *preach the message*?
2. What does it mean to preach with *complete patience and instruction*?
3. What will men seek for when they leave *sound teaching*?
4. According to this passage, what is *an evangelist's work*?
5. How could Timothy *fulfill* his ministry?
6. What did Paul look forward to at the end of his life?
7. What is the *day* mentioned in verse 8?
8. What do you have to do to receive the same reward as Paul?

2 Timothy 4:9–22



9 Make every effort to come to me soon. 10 For Demas deserted me, since he loved the present age, and he went to Thessalonica. Crescens went to Galatia and Titus to Dalmatia. 11 Only Luke is with me. Get Mark and bring him with you, because he is a great help to me in ministry. 12 Now I have sent Tychicus to Ephesus. 13 When you come, bring with you the cloak I left in Troas with Carpas and the scrolls, especially the parchments. 14 Alexander the coppersmith did me a great deal of harm. The Lord will repay him in keeping with his deeds. 15 You be on guard against him too, because he vehemently opposed our words. 16 At my first defense no one appeared in my support; instead they all deserted me—may they not be held accountable for it. 17 But the Lord stood by me and strengthened me, so that through me the message would be fully proclaimed for all the Gentiles to hear. And so I was delivered from the lion's mouth! 18 The Lord will deliver me from every evil deed and will bring me safely into his heavenly kingdom. To him be glory for ever and ever! Amen. 19 Greetings to Prisca and Aquila and the family of Onesiphorus. 20 Erastus stayed in Corinth. Trophimus I left ill in Miletus. 21 Make every effort to come before winter. Greetings to you from Eubulus, Pudens, Linus, Claudia, and all the brothers and sisters. 22 The Lord be with your spirit. Grace be with you.



Paul's Valedictory

1. Why did Demas *desert* Paul?
2. What items did Paul request Timothy to bring to him?
3. How will the Lord reward Alexander the coppersmith?
4. Who stood with Paul at his *first defense*?
5. Who delivered Paul *from the lion's mouth*?
6. Where do we first read of Prisca and Aquila?
7. Who did Paul leave at Miletus?
8. What is the *spirit* referred to in verse 22?



1 From Paul, a slave of God and apostle of Jesus Christ, to further the faith of God's chosen ones and the knowledge of the truth that is in keeping with godliness, 2 in hope of eternal life, which God, who does not lie, promised before the ages began. 3 But now in his own time he has made his message evident through the preaching I was entrusted with according to the command of God our Savior. 4 To Titus, my genuine son in a common faith. Grace and peace from God the Father and Christ Jesus our Savior!

5 The reason I left you in Crete was to set in order the remaining matters and to appoint elders in every town, as I directed you.

6 An elder must be blameless, the husband of one wife, with faithful children who cannot be charged with dissipation or rebellion. 7 For the overseer must be blameless as one entrusted with God's work, not arrogant, not prone to anger, not a drunkard, not violent, not greedy for gain. 8 Instead he must be hospitable, devoted to what is good, sensible, upright, devout, and self-controlled. 9 He must hold firmly to the faithful message as it has been taught, so that he will be able to give exhortation in such healthy teaching and correct those who speak against it.

Qualifications Of Elders

1. Why did Paul consider himself to be *a slave of God*?
2. What did God promise *before the ages began*?
3. How does God make *His message evident*?
4. What had been *entrusted* to Paul?
5. Why did Paul leave Titus in Crete?
6. Describe the character of an elder's wife and children.
7. How is an elder *entrusted with God's work* (cf. Acts 20:28)?
8. How does an elder *hold firmly to the faithful message*?
9. How should an elder *correct those who speak against the truth*?



10 For there are many rebellious people, idle talkers, and deceivers, especially those with Jewish connections, 11 who must be silenced because they mislead whole families by teaching for dishonest gain what ought not to be taught. 12 A certain one of them, in fact, one of their own prophets, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 Such testimony is true. For this reason rebuke them sharply that they may be healthy in the faith 14 and not pay attention to Jewish myths and commands of people who reject the truth. 15 All is pure to those who are pure. But to those who are corrupt and unbelieving, nothing is pure, but both their minds and consciences are corrupted. 16 They profess to know God but with their deeds they deny him, since they are detestable, disobedient, and unfit for any good deed.



The Work Of Elders

1. Who are the *rebellious people* in this context?
2. Who is to stop the mouths of these *idle talkers and deceivers*?
3. What would happen if these people were not stopped?
4. According to this passage, why do some men teach false doctrine?
5. What did one of these *prophets* say about the Cretans?
6. What was Titus to do to false teachers?
7. What *Jewish myths* did Paul have reference to?
8. What is *pure* to the unbeliever?
9. How do false teachers deny God?

Titus 2:1-15



1 But as for you, communicate the behavior that goes with sound teaching. 2 Older men are to be temperate, dignified, self-controlled, sound in faith, in love, and in endurance. 3 Older women likewise are to exhibit behavior fitting for those who are holy, not slandering, not slaves to excessive drinking, but teaching what is good. 4 In this way they will train the younger women to love their husbands, to love their children, 5 to be self-controlled, pure, fulfilling their duties at home, kind, being subject to their own husbands, so that the message of God may not be discredited. 6 Encourage younger men likewise to be self-controlled, 7 showing yourself to be an example of good works in every way. In your teaching show integrity, dignity, 8 and a sound message that cannot be criticized, so that any opponent will be at a loss, because he has nothing evil to say about us. 9 Slaves are to be subject to their own masters in everything, to do what is wanted and not talk back, 10 not pilfering, but showing all good faith, in order to bring credit to the teaching of God our Savior in everything. 11 For the grace of God has appeared, bringing salvation to all people. 12 It trains us to reject godless ways and worldly desires and to live self-controlled, upright, and godly lives in the present age, 13 as we wait for the happy fulfillment of our hope in the glorious appearing of our great God and Savior, Jesus Christ. 14 He gave himself for us to set us free from every kind of lawlessness and to purify for himself a people who are truly his, who are eager to do good. 15 So communicate these things with the sort of exhortation or rebuke that carries full authority. Don't let anyone look down on you.

Proper Roles

1. What was Titus to speak?
2. What is the work of *older men*?
3. What are the *older women* to teach the younger?
4. Are all older women qualified to teach *young women*?
5. What are the *young men* exhorted to become?
6. In what characteristics was Titus to be an *example*?
7. What exhortation is given to *slaves* (bondservants)?
8. How does God's grace *train* us? How does it teach us?
9. Since God's grace has appeared to all men, does this mean all men are saved?
10. What did Christ redeem us from?
11. What type of person does God desire?
12. How was Titus to rebuke others?

Titus 3:1-7



1 Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work. 2 They must not slander anyone, but be peaceable, gentle, showing complete courtesy to all people. 3 For we too were once foolish, disobedient, misled, enslaved to various passions and desires, spending our lives in evil and envy, hateful and hating one another. 4 But “when the kindness of God our Savior and his love for mankind appeared, 5 he saved us not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit, 6 whom he poured out on us in full measure through Jesus Christ our Savior. 7 And so, since we have been justified by his grace, we become heirs with the confident expectation of eternal life.”

Reminders

1. What seven things was Titus to remind the brethren of?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
2. How did Paul describe his former life?
3. How did Christ save us?
4. What is the *washing of the new birth*? Prove it!
5. How are we justified by his grace?
6. What are we heirs to?



8 This saying is trustworthy, and I want you to insist on such truths, so that those who have placed their faith in God may be intent on engaging in good works. These things are good and beneficial for all people. 9 But avoid foolish controversies, genealogies, quarrels, and fights about the law, because they are useless and empty. 10 Reject a divisive person after one or two warnings. 11 You know that such a person is twisted by sin and is conscious of it himself. 12 When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. 13 Make every effort to help Zenas the lawyer and Apollos on their way; make sure they have what they need. 14 Here is another way that our people can learn to engage in good works to meet pressing needs and so not be unfruitful. 15 Everyone with me greets you. Greet those who love us in the faith. Grace be with you all.

Twisted By Sin

1. What *trustworthy* saying did Paul pass on to Titus?
2. How can we determine what a *good work* is?
3. Give a few examples of *foolish controversies* that you have heard about.
4. How can you identify a *divisive person*?
5. What does it mean to *reject* a divisive person?
6. Identify the following people...
 - a. Artemas
 - b. Tychicus
 - c. Zenas
 - d. Apollos
8. Where is Nicopolis?
9. How can we learn to engage in good works to meet pressing needs?
8. What should we avoid being?
9. What does it mean to *greet* the brethren?

Philemon 1:1-7



1 From Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our dear friend and colaborer, 2 to Apphia our sister, to Archippus our fellow soldier, and to the church that meets in your house. 3 Grace and peace to you from God our Father and the Lord Jesus Christ! 4 I always thank my God as I remember you in my prayers, 5 because I hear of your faith in the Lord Jesus and your love for all the saints. 6 I pray that the faith you share with us may deepen your understanding of every blessing that belongs to you in Christ. 7 I have had great joy and encouragement because of your love, for the hearts of the saints have been refreshed through you, brother.

A Prisoner Of Christ

1. How was Paul a *prisoner of Christ*?
2. Identify the following people...
 - a. Timothy
 - b. Philemon
 - c. Apphia
 - d. Archippus
3. How was Philemon a *colaborer* with Paul?
4. What does the phrase *the church that meets in your house* mean?
5. What is the difference between *grace* and *peace*? How are they related?
6. What did Paul thank God for in his prayers?
7. How did Philemon *share* his faith?
8. What gave Paul *great joy* and *encouragement*?
9. Define the word *refreshed* as used in this context.



8 So, although I have quite a lot of confidence in Christ and could command you to do what is proper, 9 I would rather appeal to you on the basis of love—I, Paul, an old man and even now a prisoner for the sake of Christ Jesus— 10 I am appealing to you concerning my child, whose spiritual father I have become during my imprisonment, that is, Onesimus, 11 who was formerly useless to you, but is now useful to you and me. 12 I have sent him (who is my very heart) back to you. 13 I wanted to keep him so that he could serve me in your place during my imprisonment for the sake of the gospel. 14 However, without your consent I did not want to do anything, so that your good deed would not be out of compulsion, but from your own willingness. 15 For perhaps it was for this reason that he was separated from you for a little while, so that you would have him back eternally, 16 no longer as a slave, but more than a slave, as a dear brother. He is especially so to me, and even more so to you now, both humanly speaking and in the Lord. 17 Therefore if you regard me as a partner, accept him as you would me.

A Plea For Onesimus

1. What was Paul hesitant to do?
2. Upon what basis does Paul make his appeal?
3. How did Paul describe himself in verse 9?
4. How did Paul describe his relationship to Onesimus?
5. Why did Paul send Onesimus back?
6. What would have happened if Paul did not send Onesimus back?
7. Why did Paul want to keep Onesimus in Rome?
8. Paul wanted Philemon to perform his good deed from what motive?
12. What can you learn from the word *perhaps* in verse 15.
13. How did Paul want Philemon to treat Onesimus?

Philemon 1:18–25



18 Now if he has defrauded you of anything or owes you anything, charge what he owes to me. 19 I, Paul, have written this letter with my own hand: I will repay it. I could also mention that you owe me your very self. 20 Yes, brother, let me have some benefit from you in the Lord. Refresh my heart in Christ. 21 Since I was confident that you would obey, I wrote to you, because I knew that you would do even more than what I am asking you to do. 22 At the same time also, prepare a place for me to stay, for I hope that through your prayers I will be given back to you. 23 Epaphras, my fellow prisoner in Christ Jesus, greets you. 24 Mark, Aristarchus, Demas and Luke, my colaborers, greet you too. 25 May the grace of the Lord Jesus Christ be with your spirit.



Paul's Offer To Philemon

1. What was Paul willing to do if Onesimus has caused financial hardship on the part of Philemon?
2. Before Philemon could make out a bill for Paul, what did Paul remind him of?
3. What motive did Paul offer to Philemon for receiving Onesimus back?
4. How could Philemon *refresh* the heart of Paul?
5. What was Paul confident of?
6. What was Philemon to prepare for Paul?
7. Please identify the following men:
 - a. Epaphras
 - b. Mark
 - c. Aristarchus
 - d. Demas
 - e. Luke

Slavery In The First Century

It was by such institutions that the nations of the empire insensibly melted away into the Roman name and people. But there still remained, in the centre of every province and of every family, an unhappy condition of men who endured the weight, without sharing the benefits, of society. In the free states of antiquity, the domestic slaves were exposed to the wanton rigor of despotism. The perfect settlement of the Roman empire was preceded by ages of violence and rapine. The slaves consisted, for the most part, of barbarian captives, taken in thousands by the chance of war, purchased at a vile price, accustomed to a life of independence, and impatient to break and to revenge their fetters. Against such internal enemies, whose desperate insurrections had more than once reduced the republic to the brink of destruction, the most severe regulations, and the most cruel treatment, seemed almost justified by the great law of self-preservation. But when the principal nations of Europe, Asia, and Africa were united under the laws of one sovereign, the source of foreign supplies flowed with much less abundance, and the Romans were reduced to the milder but more tedious method of propagation. In their numerous families, and particularly in their country estates, they encouraged the marriage of their slaves. The sentiments of nature, the habits of education, and the possession of a dependent species of property, contributed to alleviate the hardships of servitude. The existence of a slave became an object of greater value, and though his happiness still depended on the temper and circumstances of the master, the humanity of the latter, instead of being restrained by fear, was encouraged by the sense of his own interest. The progress of manners was accelerated by the virtue or policy of the emperors; and by the edicts of Hadrian and the Antonines, the protection of the laws was extended to the most abject part of mankind. The jurisdiction of life and death over the slaves, a power long exercised and often abused, was taken out of private hands, and reserved to the magistrates alone. The subterraneous prisons were abolished; and, upon a just complaint of intolerable treatment, the injured slave obtained either his deliverance, or a less cruel master.

Hope, the best comfort of our imperfect condition, was not denied to the Roman slave; and if he had any opportunity of rendering himself either useful or agreeable, he might very naturally expect that the diligence and fidelity of a few years would be rewarded with the inestimable gift of freedom. The benevolence of the master was so frequently prompted by the meaner suggestions of vanity and avarice, that

the laws found it more necessary to restrain than to encourage a profuse and undistinguishing liberality, which might degenerate into a very dangerous abuse. It was a maxim of ancient jurisprudence, that a slave had not any country of his own; he acquired with his liberty an admission into the political society of which his patron was a member. The consequences of this maxim would have prostituted the privileges of the Roman city to a mean and promiscuous multitude. Some seasonable exceptions were therefore provided; and the honorable distinction was confined to such slaves only as, for just causes, and with the approbation of the magistrate, should receive a solemn and legal manumission. Even these chosen freedmen obtained no more than the private rights of citizens, and were rigorously excluded from civil or military honors. Whatever might be the merit or fortune of their sons, they likewise were esteemed unworthy of a seat in the senate; nor were the traces of a servile origin allowed to be completely obliterated till the third or fourth generation. Without destroying the distinction of ranks, a distant prospect of freedom and honors was presented, even to those whom pride and prejudice almost disdained to number among the human species.

It was once proposed to discriminate the slaves by a peculiar habit; but it was justly apprehended that there might be some danger in acquainting them with their own numbers. Without interpreting, in their utmost strictness, the liberal appellations of legions and myriads, we may venture to pronounce, that the proportion of slaves, who were valued as property, was more considerable than that of servants, who can be computed only as an expense. The youths of a promising genius were instructed in the arts and sciences, and their price was ascertained by the degree of their skill and talents. Almost every profession, either liberal or mechanical, might be found in the household of an opulent senator. The ministers of pomp and sensuality were multiplied beyond the conception of modern luxury. It was more for the interest of the merchant or manufacturer to purchase, than to hire his workmen; and in the country, slaves were employed as the cheapest and most laborious instruments of agriculture. To confirm the general observation, and to display the multitude of slaves, we might allege a variety of particular instances. It was discovered, on a very melancholy occasion, that four hundred slaves were maintained in a single palace of Rome. The same number of four hundred belonged to an estate which an African widow, of a very private condition, resigned to her son, whilst she reserved

for herself a much larger share of her property. A freedman, under the name of Augustus, though his fortune had suffered great losses in the civil wars, left behind him three thousand six hundred yoke of oxen, two hundred and fifty thousand head of smaller cattle, and what was almost included in the description of cattle, four thousand one hundred and sixteen slaves.

The number of subjects who acknowledged the laws of Rome, of citizens, of provincials, and of slaves, cannot now be fixed with such a degree of accuracy, as the importance of the object would deserve. We are informed, that when the Emperor Claudius exercised the office of censor, he took an account of six millions nine hundred and forty-five thousand Roman citizens, who, with the proportion of women and children, must have amounted to about twenty millions of souls. The multitude of subjects of an inferior rank was uncertain and fluctuating. But, after weighing with attention every circumstance which could influence the balance, it seems probable that there existed, in the time of Claudius, about twice as many provincials as there were citizens, of either sex, and of every age; and that the slaves were at least equal in number to the free inhabitants of the Roman world. The total amount of this imperfect calculation would rise to about one hundred and twenty millions of persons; a degree of population which possibly exceeds that of modern Europe, and forms the most numerous society that has ever been united under the same system of government.

Edward Gibbon
History of the Decline and Fall of the Roman Empire
Vol. I, 50–57

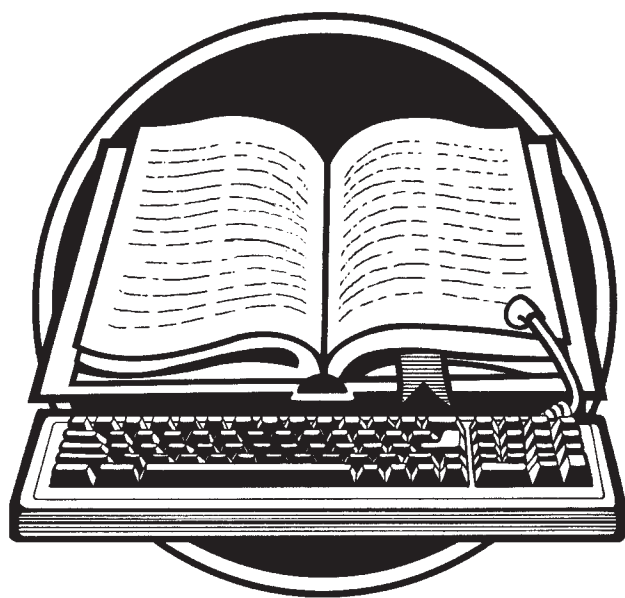


The next act of the revolution came not from the free but from the slave. Lentulus Batiates kept at Capua a school of gladiators—slaves or condemned criminals trained to fight animals, or one another, to the death in public arenas or private homes. Two hundred of them tried to escape; seventy-eight succeeded, armed themselves, occupied a slope of Vesuvius, and raided the adjoining towns for food. As their leader they chose a Thracian, Spartacus, “a man not only of high spirit and bravery,” says Plutarch, “but also in understanding and gentleness superior to his condition.” He issued a call to the slaves of Italy to rise in revolt; soon he had 70,000 men, hungering for liberty and revenge. He taught them to manufacture their own weapons, and to fight with such order and discipline that for years they outmarched every force sent to subdue them. His

victories filled the rich men of Italy with fear, and its slaves with hope; so many of these tried to join him that after raising his army to 120,000 he refused further recruits, finding it difficult to care for them. He marched his horde toward the Alps, “intending, when he had passed them, that every man should go to his own home.” But his followers did not share these refined and pacific sentiments; revolting against his leadership, they began to loot the towns of northern Italy. The Senate now sent both consuls, with heavy forces, against the rebels. One army met a detachment that had seceded from Spartacus, and slaughtered it; the other attacked the main rebel body, and was defeated. Moving again toward the Alps, Spartacus encountered a third army, led by Cassius, and decimated it; but finding his way blocked by still other legions, he turned south and marched toward Rome.

Half the slaves of Italy were on the verge of insurrection, and in the capital no man could tell when the revolution would break out in his very home. All that opulent society, which had enjoyed every luxury slavery could produce, trembled at the thought of losing everything—mastery, property, life. Senators and millionaires cried out for a better general; few offered themselves, for all feared this strange new foe. At last Crassus came forward and was given the command, with 40,000 men; and many of the nobility, not all forgetting the traditions of their class, joined him as volunteers. Knowing that he had an empire against him, and that his men could never administer either the Empire or the capital, Spartacus passed Rome by and continued south to Thurii, marching the length of Italy in the hope of transporting his men to Sicily or Africa. For a third year he fought off all attacks. But again his impatient soldiers rejected his authority and began to ravage the neighboring towns. Crassus came upon a horde of these marauders and slew them, 12,300 in number, every man fighting to the last. Meanwhile Pompey’s legions, retuning from Spain, were sent to swell the forces of Crassus. Despairing of victory over such a multitude, Spartacus flung himself upon the army of Crassus and welcomed death by plunging into the midst of the foe. Two centurions fell by his hand; struck down and unable to rise, he continued the fight on his knees; at last he was so cut to pieces that his body could not later be identified. The great majority of his followers perished with him; some fled, and became hunted men in the woods of Italy; 6000 captives were crucified along the Appian Way from Capua to Rome. There their rotting bodies were left to hang for months, so that all masters might take comfort, and all slaves take heed.

Will Durant
Caesar And Christ, 137–138



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